The Latter-Day Saints'

MILLENNIAL STAR.

HE THAT HATH AN EAR, LET HIM HEAR WHAT THE SPIRIT SAITH UNTO THE CHURCHES.—*Rev.* ii. 7.

No. 19.—Vol. XII. OCTOBER 1, 1850. Price One Penny.

BAPTISMAL REGENERATION,

OR

THE CONTROVERSY IN THE CHURCH OF ENGLAND.

BY JAMES LINFORTH.

(*Continued from our last.*)

Before passing to the last part of the subject, viz., Baptismal Regeneration, it will not be deemed out of place to make some few remarks upon the nature of the present controversy in the Church of England.

For many centuries the Church of Rome, the Church of England, and the many bodies of religious societies, which have in various ages seceded from these churches, have universally been in the recognised habit of administering to infants a sacrament of vast importance, viz., baptism; by sprinkling, or pouring, or crossing the forehead with water, and vainly supposing, that the ordinance was then rightly performed, and that the recipients were made partakers of the grace of God thereby. This bringing of infants to baptism, has been strenuously enforced in all ages since the departure of the church from baptism, as first instituted; and some have gone so far as to say that infants, dying without receiving this rite, would undoubtedly not enter the kingdom of heaven, but be consigned to hell. Thus the child of a neglectful person, or of an unbeliever in the christian religion, dying without having received this sacrament, must inevitably perish. Revolting as it may appear, it is true, and is still advocated by the Romish Church, and by many clergymen of the Establishment. Some have supposed, that although infants be brought indiscriminately to the sacrament of baptism, yet they do not all as indiscriminately receive the grace of regeneration; but say that it only follows, or accompanies baptism to such as worthily receive it; and to receive it worthily, they must have enjoyed a "prevenient act of grace," to cleanse them from that which they inherit by their sinful nature.* The Christian world, except Baptists, have, therefore, been practising an ordinance of the once true and only church for ages past, until the present day, satisfied with their perverted form of administering it; but now and again the tenor of their way has been ruffled by the diverse ideas of some of their divines relative to its effects; and lately, a clergyman of some eminence in the Establishment boldly asserts "that Baptism is a sacrament generally necessary to salvation, but that the grace of regeneration does not so necessarily accompany the act of baptism, that regeneration invariably takes place in baptism; that grace may be granted before, in, or after baptism; that baptism is an effectual sign of grace, by which God works invisibly in us, but only in such as worthily receive it; in them alone it has a wholesome effect; and that without reference to the qualification of the recipient, it is not in itself an effectual sign of grace; that infants baptized and dying before actual

* Gorham. Answers 70, 71.

sin are certainly saved; but that in no case is regeneration in baptism unconditional." * Inasmuch as the present struggle among the divines of England, is solely upon what benefit accrues to infants in baptism, and how it takes place, and whether God grants grace to all infants before, in, or after baptism; or whether he is only thus merciful to a certain few, I shall not stop to inquire, as I have already shewn that the ordinance in question, and, consequently, the blessings dependant upon it, *have nothing to do with infants*; I will, however, quote a few of the remarks of some engaged in the struggle, to shew in what a mystified manner they endeavour to uphold their own peculiar erroneous ideas.

1st. The Archbishop of Canterbury says, "unquestionably there is much difficulty, much mystery in the case as regards the baptism of infants:—a difficulty which has more or less perplexed the church in every age, since the baptism of infants has been the general practice, and which many divines have solved by supposing that the spiritual benefit of baptism, 'a death unto sin, and a new birth unto righteousness,' is only received where there has been an antecedent act of grace on the part of God."—p. 19.

"Without concurring in these opinions, I *cannot doubt that a minister of our church may justly maintain them*, sanctioned as they have been by some of her worthiest members, and relating to *a subject upon which, confessedly, scripture does not speak definitively*." † Here we have the spiritual head of the English church admitting that, "since the baptism (he should have said sprinkling) of infants has been the general practice of the church, there have been much difficulty and mystery in the case." Why! his Grace, one would suppose, ought to know, that when men put away the commandments of God, and replace them with their own precepts, there always has been, and always will be, "much difficulty—much mystery in the case." I fully concur in this part of the conclusion of his Grace. He says further, "many divines have solved this difficulty by supposing that the spiritual benefit of baptism, 'a death unto sin and a new birth unto righteousness,' is only received where there has been an antecedent act of grace on the part of God." Ah, indeed! solve one difficulty by inventing a new one, as I shall show! This doctrine of his Grace is also that of Mr. Gorham, and it is one they are compelled to maintain, or refuse belief in one of their own articles of faith, however much the Bishop of Exeter and others may strive to affix another meaning than that it assuredly holds. The Church of England and others hold that every infant unbaptized is the "child of wrath;" and the 25th article says, the sacraments "have a wholesome effect or operation on such ONLY as worthily receive the same." Therefore, says Mr. Gorham, "this dogmatical teaching shuts us up in the conclusion that 'the child of wrath,' if the wholesome effect of baptism was absolutely wrought in it, must have been made 'worthy' (that is, have been *qualified* for the blessing,) by a prevenient act of grace. If we deny this conclusion, we allow that 'the child of wrath,' and 'born in sin,' is *in that state* 'worthy,' or we must deny its sinful condition by nature, and so fall direct into the Pelagian heresy." ‡

Reasoning, therefore, upon this article, Mr. Gorham is right; for inasmuch as the child could not repent of the "sinful condition of its nature," it could not receive the sacrament "worthily," unless God chose to remove that attaching sin of which the child was incapable of repenting. I am still more astonished that they consider the baptism of an infant "a death unto sin and a new birth unto righteousness." Of what sins should the child become dead unto? We read in the scriptures that sin is a transgression of the law, and where there is no law there is no transgression. Then how can a child be considered a transgressor of what his infantile ignorance disables him from comprehending? It is useless to say they are sinful by nature, and that they are born in sin and shapen in iniquity, &c., in order to the application of an ordinance which was only intended as a remitting ordinance, and that of actual sins. The Saviour's selection of an infant as an emblem of the purity of heaven, and his own words, "*Suffer little children*, and forbid them not, to come unto me, for of such is the kingdom of heaven," § does not ra-

* Gorham. See the Bishop of Exeter's Letter, p. 54. † Ibid, p. 22. ‡ Answer 71

§ St. Matt. xix. 14.

your pedo-baptism in the least; for in the previous verse it is said, "*Then were there brought unto him little children, that he should put his hands on them and pray.*" Neither does the Saviour say anything about baptizing them, either for inherent sin or actual sin; nor did the early church know anything about mocking God by using one of the ordinances of His church where it was neither commanded nor needed; and it has only been "since," as his Grace observes, "infant baptism has been the general practice," that difficulty and mystery have been in the case.

Next, his Grace says, "without concurring in these views," that is, whether an antecedent act of grace on the part of God be not necessary to the worthy reception of baptism by infants, he "cannot doubt that a minister of our Church may justly maintain them." How does this look? Did St. Peter, St. Paul, or any of the apostles say, I am not decided upon this or that point of doctrine, but you elders may maintain your own ideas upon it? No, not at all. But, says St. Paul, after chiding the Galatians for their inconstancy, "*But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.*" * This is apostolic teaching, definitive enough; and would to God St. John's injunction had always been adhered to, "*If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed.*" † How different would our world now have been, favoured with the divine teachings of inspired men, and constant intercourse with Jehovah!

Again, says his Grace, "scripture does not speak definitively of them." Most true! and I feel assured that scripture does not speak definitively of any of the false teachings of modern spiritual Babylon.

His Grace further says, "many (infants) who have once been *pronounced* regenerate, have revolted from their baptismal vows, and lived to all outward appearance 'without God in the world.'" ‡ The word "*pronounced*" in the above quotation is all that the infant does really experience towards regeneration, and so his Grace seems to half hint where he says, "how many more of them might be *saved* if parents and sponsors universally made the baptism of infants a spiritual service, and accompanied it with that prayer of faith which is expected and taken for granted by the church." § Here, then, it is made to appear that the granting of spiritual grace to infants is made to depend, in a very great measure, upon the faith of the parents or sponsors; and although his Grace is willing that clergymen may hold that a "prevenient act of grace on the part of God" is necessary to render infants fit to receive baptism "worthily," and by so doing tacitly acknowledging the correctness of the opinion, he makes an obstacle, and puts it in the way of the Lord, in granting that boon to children of heedless or sinful persons, viz., their want of faith and prayerfulness. For this teaching the Bishop of Exeter considers his Grace unorthodox, and says, "there is not in the Baptismal office one expression on which to ground the slightest doubt that our Saviour Christ therein and thereby bestows His mercy, His regenerating grace, upon all infants. Our people are exhorted 'earnestly to believe' it." ‖ I will take the opportunity to tell his Lordship that he is as unorthodox as his primate, if the "office" to which he refers be drawn from the Holy Scriptures; for where does his Lordship find anything about baptizing infants therein, much less a warrantry that spiritual grace is conferred "therein and thereby." But the following expression of his Grace upon baptism, in his commentary upon St. John, iii. 5, is very dissimilar from his views in other works—"It were well if every child which is presented in the temple for the outward ceremony of baptism were brought with this intelligent conviction, with a sense of the necessity of this spiritual regeneration, with an earnest desire and prayer that it might be obtained. * * * Would to God, my brethren, that this truth were better understood, and this primitive, this scriptural, this reasonable baptism, more generally practised. Then we should not find so many who, though born of water (!) as far as concerns the baptismal rite, are evidently not

* Galatians, i. 8, 9. † 2 St. John, 10. ‡ See the Bishop of Exeter's Letter, p. 11.
§ Ibid, p. 1. ‖ Ibid, p. 86.

made new creatures by the Spirit, who renews and sanctifies the soul.' * Here his Grace makes it altogether dependant upon the faith of the parents or sponsors, whether the infants receive "spiritual regeneration," which is equally as unsound as his former remark, upon just the same reasons; for if the Lord would remove the obstructing bar to the worthy reception of baptism in some infants, why not in all? Is the child to be held accountable for the weak faith of its parents, or their prayerlessness, and consequently deprived of "spiritual regeneration?" It is not reasonable, nor does it do much honour to God to suppose it. I can tell his Grace how it is that he finds "so many, who though born of water (!) as far as concerns the baptismal rite, are evidently not made new creatures by the Spirit, who renews and sanctifies the soul." First: an ordinance which was never intended for infants is put into requisition on their behalf, and consequently they do not derive the blessings attendant upon that ordinance. Secondly: they require something more than baptism to enable them to become renewed and sanctified in the soul, viz., the gift of the Holy Ghost. Not having this, they cannot perform those good works, and "have God in the world," as his Grace desires.

2nd. I have now to say something respecting the Bishop of Exeter's views. His Lordship says, "our Church declares in its article that 'the baptism of young children is in anywise to be retained, as *most agreeable* with the institution of Christ;' that is, more agreeable with it than the baptism of others—ut qui cum Institutione Christi optimè congruat—which it could not otherwise be than because they by 'their innocency are the best qualified for it.'" † I ask his Lordship how, with the Bible in his hand, he could arrive at such a conclusion as that the innocency of infants best qualifies them for receiving the sacrament of baptism? When John the Baptist was administering this ordinance (and in its proper manner) at the river Jordan, certain persons presented themselves to him for baptism, and he said, "bring forth fruits meet for repentance." ‡ It appears, then, one grand qualification in his view was repentance of their sins; and, therefore, unless sin exist, the sacrament of baptism is unneeded; for on no one occasion, throughout the New Testament, do we find it administered to any of our fallen race for any other purpose than the remission of sins, and I regret that his Lordship has not confined himself more closely to that sacred volume.

* See the Bishop of Exeter's Letter, pp. 12, 13. † Ibid, pp. 13, 14. ‡ St. Matt., iii. 8.

(To be Continued.)

REMARKS ON THE BOOK OF MORMON.

BY ELDER WILLIAM GIBSON.

(Continued from our last.)

I well remember asking a gentleman in Scotland who was a leader in a religious society, and well known for his scientific acquirements, if he thought a boat could not be constructed with a hole in the bottom, and by means of some such simple contrivance as I have stated, the water be prevented from coming in, while, at the same time, the aperture so left, be made most useful to those within?

He said he believed the thing could be easily done, but as the Book of Mormon gave no account of any such contrivance, he had therefore to conclude that there was none, and therefore to say that such vessels could float was an absurdity, unless they were to be upheld by a constant miracle.

As he professed to believe the Bible, I begged the privilege of asking him a question or two concerning a boat spoken of in it, namely, the Ark. We are told that Noah was commanded to build an ark, 300 cubits long, 50 cubits broad, and 30 cubits high,—that he was to divide it into *first, second, and third stories*,—that he was to pitch it within and without,—that he was to make a window in it of the size of one cubit, and that he was to make a door in the side of the ark; he was furthermore to take the clean animals and fowls by sevens, and the unclean by pairs into the ark, also himself and family, and then both door and window were to be shut upon them. I asked the gentleman if the inmates of the ark could live

without air? he answered, no! I then asked how were they to receive it, when the only door and window in all this vast building was closed upon them, and every seam and crevice filled with pitch? Oh, he said, there must have been some contrivance, that is not recorded for this purpose; but I told him, to be consistent, he ought to say, that as the Bible gave no account of any such contrivance, he should therefore conclude that there was none, and to say they could live without air was an absurdity, unless they were upheld by a constant miracle; and if our friends, Messrs. Chambers, the *Athenæum*, &c., were to apply the same reasoning to the account of the ark given in the Bible, that they apply to the account of the barges given in the Book of Mormon, if they were consistent men, and rejected one on this account, they would reject them both; for in reading the account of the ark given in the Bible, we must either say that there was some contrivance for giving them air that is not recorded, or have recourse to what the *Athenæum* (speaking of the Book of Mormon) calls getting rid of a difficulty, through the easy and arbitrary medium of a miracle: and if you say that there must have been some plan or contrivance which is not recorded, to prevent them from perishing for want of air in the ark, it is not unreasonable to say that there must have been some plan or contrivance which is not recorded, to prevent them from perishing by an overflow of water in the barges.

The next objection I will notice is that which is taken from the language of the Book of Mormon.

The *Athenæum* and Messrs. Chambers say, "through all we find one signal proof, not merely of imposture, but of the ignorance of the impostor, repeated with pertinacity. Every successive prophet predicts to the Nephites the future coming of Christ. The writer has fallen into the vulgar error of mistaking an epithet for a name. The word Christ, as all educated persons know, is not a name, but a Greek title of office, signifying *the anointed*, being in fact a translation of the Hebrew word Messiah. Now the use of a Greek term in an age when the Greek language was unformed, and by a people with whom it was impossible for Greeks to have intercourse, and moreover, whose native language was of such peculiar construction as not to be susceptible of foreign admixture, is a mark of forgery so obvious and decisive, that it ought long since to have exposed the delusion; unhappily, however, we are forced to conclude, from the pamphlet before us, that the American Methodists, who first undertook to expose the Mormons, were scarcely less ignorant than themselves.

"A second Nephi takes up the history at a period contemporary with the events recorded in the New Testament, and the words attributed to him bear still more conclusive evidence of the ignorance of the impostors. 'Behold, I am Jesus Christ the Son of God, I created the heavens and the earth, and all things that in them are.' And again, 'I am the life and the light of the world; I am Alpha and Omega, the beginning and the end.' In addition to the former blunder respecting the name 'Christ,' we have the name Jesus in its Greek form, and not as the Hebrews would have called it, Joshua; we have, furthermore, the first and last letters of the Greek alphabet, given as a metaphorical description of continued existence *to a nation* that had never heard of the Greek language. It is quite clear that the writer mistook Alpha and Omega for some sacred and mystic sounds to which peculiar sanctity was attached, and wrote them down without perceiving that they were an evidence of forgery so palpable as to be manifest to school-boys." So then, according to this, the believers in the Book of Mormon are fools, and the American Methodists no better for not having made this discovery before it was made by such a learned and wise man as the editor of the *Athenæum*, or such talented and far-famed gentlemen as the Messrs. Chambers, of Edinburgh.

To those who have read Elder P. P. Pratt's reply to this, in the first number of the second volume of the MILLENNIAL STAR, I need say nothing; but as this is made much of by our enemies as an argument to prove the Book of Mormon a forgery, and many have not seen Elder Pratt's reply, a few words on it might do good.

The *Athenæum* says that these Greek words, according to the Book of Mormon, *were given to a nation that had never heard of the Greek language*. Now this is a

lie to begin with. There were no such names on the plates from which the Book of Mormon was translated. What the names were that were applied to the Redeemer in the language of the ancient American Indians—how they were pronounced by them—or how they would appear if an idea of the original was to be conveyed by the English alphabet we know not, for we have only got the TRANSLATION; but these wise men forget this, and want to make men believe that these Greek names were in the original. The English tongue is a mixture of many languages, Greek amongst the rest; and, therefore, if even Messrs. Chambers, or the learned editor of the *Athenæum* was to translate a book from any other language into English, and in that book had to speak of the Redeemer of mankind, how would they name him? Suppose they were translating from the Hebrew, would they call him *Joshua?* if they did, they would next have to tell the people that *Joshua* meant *Jesus Christ*, or some might perhaps imagine they meant Joshua the son of Nun, and yet these wiseacres find fault with the *translation* of the Book of Mormon, because it does not name the Redeemer *Joshua*—a name by which he is not known in the English language.

Now that the Book of Mormon is about to be translated into other languages, such as French, German, Italian, &c., if the wise men there are like the wise men here, the fault in France will be that French words are put in the mouth of Nephi, and in Germany that Nephi uses the German language; and if such a thing as a Latin term should be in common use among any people into whose language it it translated, then (according to the *Athenæum*) if that word be in the translation, it will be an evidence of forgery so palpable as to be manifest to school-boys. Oh, folly! thou art now seen in high places! How truly did Isaiah in his 29th chapter, when speaking of the book's coming forth, declare, that then "the wisdom of the wise should perish, and the understanding of the prudent be hid!"

(To be Continued.)

CIRCULAR OF THE CHANCELLOR OF THE UNIVERSITY OF THE STATE OF DESERET.

Patrons of Learning,—The citizens of the State of Deseret, having established a University at Great Salt Lake City, the Chancellor and Board of Regents appointed to superintend the same, do hereby issue the following circular to you. Hear us and then judge. We do not ask your aid, unless we can give you good reasons why you should patronise our object.

We should despair of any assistance whatever, if we were not assured that our young Institution has greater claims than any other. We know that you are constantly assailed with the pretended claims of new things appealing to your sympathies, your prejudices, your hopes, and your fears. It is only wise men that can discriminate the true from the false. To them we appeal whether they are few or many. Here is an Institution, which is like the foundling babe of the Hebrews. It is the child of providence, and destined to live and flourish. However obscure its parentage in the valley of the wild and lofty mountains; however many the perils it has to encounter, it will live and shine in nature's simplest brightest livery, and teach all nations all useful arts and sciences. This Institution is needed to meet the wants of thousands that annually emigrate to this Great Basin. Multitudes of all ages come from under the heavy hand of oppression, and desire instruction in order to be free, useful, and happy. This boon must be given them, without respect to age or means. The emigrants and outcasts of all nations will here find an asylum of safety, and a nursery of arts and sciences available upon the cheapest terms. Here, instruction by means of lectures or otherwise, will be brought to the level of the laboring classes of every grade—of every religious faith—of every political or social creed, and of every living language. It is neither arrogant or extravagant to say that this Institution is forthwith prepared to teach more living languages practically, than any other University on the face of the earth; and as to the matter of dead languages, we leave them mostly to the dead. The known industry of

this people in rearing up cities and temples, with almost magic celerity, is not least visible in their system of diffusing a knowledge of the sciences throughout the popular mass. It is interwoven in the very fabric of this peoples' organization and progress to educate the mass, and elevate all the people to the fullest extent of their capacity.

Board can soon be furnished in private families speaking the mother tongue of more than twenty living languages of Europe, India, and the Islands of the Pacific, and Western America. Facilities for acquiring accurate intelligence from every portion of the globe will be more perfectly secured to this Institution than to any other of our acquaintance. Correspondence will be kept up with persons in the service of the University living at London, Edinburgh, Paris, Rome, Copenhagen, and Calcutta.

Whatever is valuable in the laws and usages of nations, or in their antiquities, whatever in the structure of diversified languages, or in practical mechanism, whatever in the fabric of governments, or in domestic sociality, or in morals, or in Pagan or Christian ethics, or whatever in physical laws, or in laws regulating the communication of spirits, through cunning arts, of angels good or bad, can be gleaned, that is valuable, we venture to say, unhesitatingly, will be copiously poured into the lap of the Institution.

The greater part of the capital requisite to secure these great and diversified objects are already in our possession. We possess the men, the master spirits of the nineteenth century, already on hand, panting for the enterprise. A suitable fan is in our hand to cleanse the wheat, or, in other words, we have an infallible detector, by the aid of which we can save the good and cast the bad away. Do any doubt? What they do not believe shall be seen. The harvest is ripe. The painful throes and volcanic convulsions of mighty nations, forewarn all men to be on their watch-tower, and use a scrutinising eye, lest they entertain the best system of education, and the richest nursery of truth unawares. This is the Institution and heir of promise. Do not slight it, or cast it away to perish like the beautiful foundling of the Hebrews, but nurse it with a few thousands, seeing it is a Heaven-born infant, and you will not lose your wages. In so doing, the blessings of thousands that now cannot read or write will come upon you. This Institution is not national or local. It is designed for all nations, without partiality or hypocrisy. Its only locality is the focal point of the Universal World, where all good men must see that it is the only point of retirement and rest from revolutionary convulsions now known; and the only Institution of the kind that is got up for all nations, and is generous like the sun that shines upon the just and unjust.

Let Christians, Sceptics, Pagans, Jews, Mahometans, remember this Institution with favor, for some of their brethren will be beneficiaries among us. A little surplus invested here will bring you an hundred-fold and show favor to the Lord. Giving sometimes enriches the giver.

Kings, Princes, and Potentates, look at this circular; at this Institution; and this healthy and hiding place; and then look at the little cloud that is gathering over your thrones and consider.

Even you may yet want a safe home, and a hiding place from the storm of anarchy. Your sons and your daughters may here want culture, freedom, and retirement. Like Solomon, you may yet want the opportunity which this locality furnishes, to trace the paths of nature up to nature's God. The salubrity and retirement of this locality, the expansive generosity and unity of this people, which is a portion of your former loyal subjects, all invite you most assuredly to send your names before your approaching flight, accompanied with gifts, incense, and precious treasures, to this new born infant of the mountains.

As the patriarch Joseph was sent as a pioneer into Egypt, in order to save his father's house, in a day of famine and calamity, so is this great ingathering from all nations to this vast Basin of the Rocky Mountains, designed to prepare a retreat and resting place for rulers and subjects out of every nation. Religion, politics, literature, discrepant prejudices, private and public rights of individuals and large communities, all can here meet on this loftiest platform of nature's heights, and enjoy the highest order of freedom, of individuality, and of community, that have

been so long sought after by the great and good of all ages. The rim of this wonderful Basin descends from the snowy heights of the clouds almost to the level of tropical heat in the time of summer. The composition of the soil surpasses in strength that of the vale of the Nile. The elements need only to be modified and compounded by the hand of art, in order to become productive, beyond the conception of the most credulous. Ye rich men of every nation, and chieftains of untutored tribes, send this Institution a portion of your treasures, before revolutionary whirlwinds shall sweep it from you, and the poor will pay you fourfold in the resurrection of the just; rich bachelors and maidens, adopt it as your offspring, and the gratitude of thousands now grovelling in ignorance, will be a sweet and everlasting memorial of your honored and blessed deed.

Graduates of colleges, and students of law, medicine, and theology, may here receive weekly lectures, gratis. No persons will be denied the benefits of the University for want of pecuniary means. Donations may be paid over to Orson Pratt, Liverpool, England; to John Taylor, Paris, France; to Lorenzo Snow, Rome, Italy; to Erastus Snow, Copenhagen, Denmark; and to Orson Hyde, United States.

Done by order, and in behalf of the Board of Regents of the University of the State of Deseret.

ORSON SPENCER, Chancellor.

Great Salt Lake City, April 17th, 1850.

The Latter-day Saints' Millennial Star.

OCTOBER 1, 1850.

IMPORTANT NOTICE TO THE PRESIDENTS OF CONFERENCES AND THE BOOK AGENTS.—In this number of the STAR, we publish the amount due by each Conference in account with us for Books, Stars, &c., for the quarter ending September 15th.

We shall hereafter publish the amounts due for each quarter, viz., ending March 15th, June 15th, September 15th, and December 15th, in STARS No. 7, 13, 19, 1, instead of sending to the general agents written accounts as formerly.

It will be seen that many Conferences are doing, through their agents, a considerable business with us; it should, therefore, be the duty of every president of a conference to see that his conference appoints auditors to examine the books of the general agent, and also to see that at the close of every quarter he has sufficient books, Stars, &c., on hand, the value of which, added to the amount of debts due to him by the sub or branch agents, shall be sufficient to balance our published account.

The general agent should, immediately after our published account appears, issue a balance sheet to all his sub-agents in account with the conference; and the president of each branch should see that auditors be appointed to examine the books of the branch agent, and to see that he has sufficient books on hand to meet the claim of the conference through its general agent.

Let these instructions be rigidly carried out, and they will keep honest men honest, and those disposed to be otherwise from doing much harm; and as "punctuality is the soul of business," let the remittances from the sub-agents to the general agent be as frequent as convenient, and the remittances from the general agents to us be as punctual as possible.

An idea has lately prevailed, to some extent, among the book agents, that we require remittances only once a quarter; now let this idea be abandoned, for no autho-

rity has ever gone from us to warrant it. We desire remittances every two or three weeks, and a total settlement every quarter for all books sold; and if the conferences would also exert themselves to pay for the books, &c., left in the agents' hands at the close of every quarter it would be very convenient to us, and also enable us to observe that punctuality in our payments which we wish to see the book agents manifest.

To prevent the accumulation of books upon the hands of the agents, every branch should do its utmost to sell what it receives from this office, and its general agent, by having them constantly exposed for sale at the public meetings of the Saints, and elsewhere if possible.

Furthermore let each branch expose for sale the bound books, as well as the Stars and pamphlets, and not wait until they are called for before they order them of the general agent.

Many conferences are deserving of praise for their exertions in the spread of the printed word, both in Stars and by establishing Tract Societies in their various branches. Among the orders lately received, we will extract one from Elder Eli B. Kelsey, which will show that the Saints in the Warwickshire conference, although numbering but about eight hundred, are determined not to be behind in any good thing. He says, "I have urged upon the Saints to extend their efforts in the spread of the printed word, and if I judge rightly, it has not been in vain: and I now remit you an order for one thousand each of the 'Divine Authority,' 'Kingdom of God,' and 'Remarkable Visions,' and five hundred of No. 1 of your new series 'Divine Authenticity of the Book of Mormon,' with a request that you will send five hundred of each number as they come out." Six thousand five hundred pamphlets besides a large order for bound books! and a standing order for five hundred pamphlets of the new series. This is truly praiseworthy, and if every conference would do likewise, all the inhabitants of Great Britain might hear the words of eternal life sounding in their ears much sooner than they will by preaching alone. Brethren, then, support the press, for it is the mighty engine of the last days to carry reform into all the ramifications of society; and will enable us to send the olive branches of the blessed gospel to the uttermost parts of the earth. Our works are now being translated into and published in the Danish, German, French, Italian, Gælic, Tahitian, Welsh, and the English languages, and before the world is aware, we shall pour upon their astonished vision such a stream of light that will force from them the acknowledgement, that the Lord is with the despised Latter-day Saints, and that in the midst of all their persecutions, trials and difficulties, they have ever sought to instruct their relentless enemies in the ways of truth and righteousness, and to bring them to be made heirs of salvation as well as themselves.

Another excellent way of circulating the Stars, Tracts, &c., is to supply the travelling Elders with a few to dispose of at the close of their meetings in new places where there is no book agency established, and we doubt not that many an honest-hearted man would be glad to purchase from them.

In conclusion we earnestly request the general agent to examine the "list of monies received" as soon as he receives the Star, and see if the proper amount is credited to him, and if not, to inform us immediately, and we will correct it. Such errors will sometimes occur, and in such cases, we hope our agents will notify us of it, that it may be put right at once.

We have to apologise for the delay in the issue of this number of the Star, owing

to alterations in the printing establishment requisite to meet our increased demands upon it.

For the same reasons the "Divine Authenticity of the Book of Mormon" will not be issued with this number, but we expect to send out Nos. 1 and 2 of the series with STAR No. 20. If the book agents will favour us with their orders they shall be attended to as early as possible after STAR No. 20 is out.

EMIGRATION.—The ship "NORTH ATLANTIC" sailed from Liverpool on the morning of the 4th of September, carrying 357 souls of the Latter-day Saints, under the presidency of Elder David Sudworth. Their destination is the Great Salt Lake Valley, *via* New Orleans, St. Louis, and Council Bluffs.

The ship "JAMES PENNELL" will sail on the 2nd instant, with a full compliment of Saints, bound for the same destination.

Another ship will leave with a load of Welsh Saints towards the middle of the month. And thus are fulfilled the words of the inspired writers:—"Come out of her (Babylon) my people." Rev. xviii. 4. "Behold the bridegroom cometh, go ye out to meet him." Matt. xxv. 6. "I will say to the north, give up; and to the south keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name." Depart ye, depart ye, go ye out from thence." Isaiah xliii. 6, 7. and lii. 11. Let the nations of Old Babylon take warning, for God's elect are departing out of their midst. Remember what befel Sodom after the righteous fled out, and remember the words of the Saviour, "As it was in the days of Lot, so shall it be in the days of the coming of the Son of Man."

ARRIVALS.—Elder Robert Campbell, from the Great Salt Lake City, arrived in the steam-ship *Cambria*, September 2, bringing news from that distant region up to the 20th of April. The particulars of his journey over the mountains and across the plains may be seen on another page of this number.

Seven other Elders from the Great Salt Lake City arrived in Liverpool on the 14th ultimo. Their names are as follows:—Appleton Harmon, Claudius V. Spencer, William Burton, John O. Angus, Isaac C. Haight, Jesse W. Crosby, and James Works.

APPOINTMENTS.—The Elders above named are appointed to their respective fields of labour, as follows:—

Robert Campbell, to Glasgow Conference,	under the directions of the President,	
John O. Angus, to Edinburgh Conference,	ditto	ditto.
Appleton Harmon, to Newcastle-upon-Tyne Conference,	ditto	ditto.
Claudius V. Spencer, to London	ditto	ditto.
James Works, to Sheffield	ditto	ditto.
Isaac C. Haight, to Birmingham	ditto	ditto.
Jesse W. Crosby, to Warwickshire	ditto	ditto.

William Burton, to Lincolnshire, to take the presidency thereof, after the departure of Elder Babbitt for America.

May the Lord make them a blessing to this country, in gathering out many noble-hearted souls to stand upon the "high places of the earth," and form a constituent part of that "stone," which in the last days is to be cut from "the *mountains* without hands," and which from thenceforth will continue to grow until it "becomes a great mountain and fills the whole earth."

INTERESTING NEWS FROM THE PLAINS.

(For the Frontier Guardian.)

Kanesville, July 7, 1850.

Messrs. Editors,—Having just arrived from Great Salt Lake City, the home of the Saints, with the mail, and being requested to give a brief synopsis of the news from the West, while waiting for conveyance further East, I cheerfully do so.

The last of the mail company left Great Salt Lake City on the morning of the 20th of April. Weather in the Valley mild and agreeable. Gardening and putting in spring crops, were the principle employment of the people. Grass was beginning to be plentiful. Early pea vines were up. Some fall wheat was jointed, though the spring was called a late one in the Valley of the Mountains.

On the same day we found ourselves over the first mountain and safely encamped on Kanyon creek, twelve-and-a-half miles from the city.

After beating a track through the snow to the summit of the second mountain, and seeing the Platte River Ferry Company shoe their wagons; at day dawn of the 24th, we ascended the mountain and succeeded in getting two miles down the east side, coming over snow (on the crust) drifted about twenty feet deep, on the east side of the summit. After other two days wallowing in the snow and shovelling a track upwards of a mile, we got to the mouth of Kanyon Creek, four miles from the summit of the second mountain. Some were snow blind, others with swollen faces, most of the company having bad colds.

We found Kanyon Creek crossing very deep. The last crossing, three inches depth of water ran through our wagon-beds. At Yellow Creek, two rods wide, the water was so deep that it ran over our wagon beds into our wagons. Weber and Bear rivers were low; easy fording.

On the evening of the 8th of May, we found ourselves comfortably encamped at Fort Bridger, one hundred and thirteen and a-half miles from our city in eighteen days. Here we heard from the Snake Indians, the welcome news that there had been but little snow east this winter; though there had been so much west of Bridger, even in the months of March.

Our cattle, while in the snow, and afterwards in the mud, were sustained by the dry and green grass on the south side of the mountains, which were generally bare and free from snow. We were informed at Bridger, cattle had wintered well in the vicinity of Hams Fork, about twenty miles east of Bridger. Messrs. Bridger, Batteez, and other traders, had two or three hundred head of horses for sale. The Fort Hall express had just passed, and bought two suitable for their trip, at fifty dollars each.

On the 11th we forded Hams Fork, four rods wide, swam our cattle over, put our effects, &c., on boards laid across our projections, and by connecting chains reached our cattle on the east side; drew our wagons across in safety, and in very little time, having a lariett fastensd to the ends of the chain to draw back again.

On the 13th we forded Green River, sixteen rods wide; in one place, for about a rod, swimming our cattle and wagons. The ferry company had not their boats ready.

On the 14th we passed Snake (Indian) village on the move. They had wintered on the Wind river; had much fur, peltries, skins, &c., which they were taking to Bridger to exchange for ammunition, blankets, &c. &c.; all were on horseback, young and old; colts unable to travel, packed; dogs and eagles, packed; and we espised a rooster (which, no doubt, they had picked up from some emigrant camp) that had got so used to Indian life that we thought he seemed as graceful and dignified on horseback as if sitting on the old barn yard fence at home.

On the 15th we met S. B. Craw's company, of Kendall county, Illinois, within one mile and a-half of Dry Sandy, over the south pass eleven miles. They were well and hearty; their animals were in good travelling order, much to our astonishment. But they had fed them on grain, and when that was exhausted they had fed them on flour, depending on supplies at Salt Lake, which no doubt they would receive, being the first gold diggers on the road, and which would pass through

Salt Lake this season. When our company left the city, flour was plentiful at ten dollars per hundred.

On the evening of the 16th, we encamped at the last crossing (to us the first crossing) of Sweetwater; found Captain Denison, from Ohio, with a company of two hundred, who had just encamped; and in a few minutes a small company rolls up, crosses the river, and encamps on the other side. The animals in Denison's company were much used up and not to be at all compared with those in Craw's company.

On the 21st we passed a few ox teams that had wintered at Laramie; also a man with a wheelbarrow, said to be a Scotchman. He had been asked by several to join their company and they would haul his provisions and bedding. He thanked them kindly, but wished to be excused, as he could not wait on the tardy movements of a camp. He never was afraid of the Indians stealing his horses, and he never lost any rest dreading a stampede. One of our company, brother John O. Angus, told him he had in beholding him, seen the fulfilment of a Mormon prophecy. Three years ago he had heard a Mormon prophet declare that they would travel the plains with wheelbarrows. Many camps now pass us daily, roads thronged. Three hundred miles from Great Salt Lake City; Seven hundred and thirty one miles from Council Bluffs. Crossings of Sweetwater tolerable high, but wagon beds, blocked three or four inches, got over safe.

On the 25th we reached Upper Platte Ferry and Ford. The road now was completely covered with wagons and emigrants for the diggings. We found here some harness laying on camp grounds; some casks, axes, augurs, stoves, &c.; but nothing at all in comparison to the amount of articles left and thrown away by the emigrants last season. We found the emigrants had learned wisdom by the things their friends last year had suffered, and come on in quite a different style. Light wagons, first rate horses and mules; in short, light loads and good teams, without any surplus property or clothing to leave for destruction on the plains. Here we found a Mr. Hickman and others from Missouri, who had succeeded in establishing a ferry boat at the old Mormon Ferry. Some of our company turned in and helped the old pioneers (ferrymen) to build and launch a couple of good substantial boats, while we traded our oxen for horses and recruited up a little for the journey. The last two weeks (after being out of the snow and mud), we travelled with our ox teams two hundred and twenty-six miles.

We started from the Ferry on the 3rd of May; passing a continual train of emigration, and reached Fort Laramie on the 10th. We avoided most of the Black Hills and came the river road from the La Bonte, which, although the longest way, we preferred on account of the better road. The travel generally this season has gone the river road. The feed we must say, was much better than we anticipated. Having been on the route now for three successive years, I feel safe in saying it was much better than the two previous seasons; though the emigrants could hardly be made to believe they were on good feed, not being acquainted with mountain grasses. Here Mr. Somerville, the Clerk at Laramie, appointed to keep the statistics relative to emigration, presented us with the following schedule:—

"Total number of emigrants passed this post up to June 10th, 1850, inclusive. Sixteen thousand nine hundred and fifteen men; two hundred and thirty-five women; two hundred and forty-two children; four thousand six hundred and seventy-two wagons; fourteen thousand nine hundred and seventy-four horses; four thousand six hundred and forty-one mules; seven thousand four hundred and seventy-five oxen; one thousand six hundred and fifty-three cows.

CALVIN C. SOMMERVILLE, Clerk."

On the 12th of June we encamped at Robidou's Trading Point, by Scott's Bluffs. Here we came into the cholera. Robidou says the Sioux Indians have all gone over to White river, afraid that the white men would bring cholera among them this year as they did last. From this point to the South Fork of the Platte, which we reached on the 18th, we passed mostly ox teams with several hundred head of loose stock, (oxen, cows, heifers, and yearlings,) *en route* for California. We forded with our horses and wagons with little difficulty, having to boat our effects about four miles below what is called the Upper Crossing. We felt thankful in-

deed to get over so easily, our effects secure; and passing down nearly one half mile through camps, with many cases of cholera, we encamped on the east bank by sunset, having spent the day profitably in finding so convenient a ford, assisted by a kind Welchman, (Mr. Pritchard) who volunteered the services of his boys and his tight wagon-bed for our convenience. Several of our company were attacked with disease; but feeling unskilful in using medicine prepared by strangers, and realizing that God had not changed, and, furthermore, believing the scriptures which read thus: "is any sick among you, let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." They had hands laid on them and all recovered, though we were daily meeting and passing right through cholera in its most fearful stages. Graves by the wayside were common; sometimes two side by side, and three, yes, five; and as many as seven have we seen side by side, right by the road. Two cases did we see of bodies, we believe not interred two feet deep, which the wolves had dug up, and their bones were bleaching in the sun. We noticed that it was mostly from Missouri, and some from Illinois, (who were late and generally with oxen) in whose camps cholera had made its most direful ravages. We soon came into camps which we now (20th) met much more scattering, who called themselves Oregon emigrants; however many of them were unsettled as to their destination, but anticipated that they could go to Oregon this season easier than California, and winter their stock better; then in the spring have their choice whether to continue there or proceed to California and settle. The cholera had proved fatal among them. We could not refrain sometimes from sympathising with some of the sufferers. Captain Haight bought some tea from a woman who said she had just seen her father, mother, and sister interred within a few days. We saw a wagon alone on the river bank—mess all reported to have died. The road here runs a couple of miles from the river. Bought some sugar of a gentleman who said he was alone in his mess, his two friends had died. The emigrants had called this, or somewhere in this vicinity, "the valley of death." Graves by the wayside were reckoned at an average of one per mile; and who can tell the number on camping spots along down on the river banks?

On the 21st musquitos and horse-flies became numerous; and to give a correct account of the annoyance they gratuitously bestowed upon us and our horses, I feel inadequate to the task.

On the evening of the 24th, we camped with brothers Lorenzo Young and Charles Decker, having passed an unorganized company of Saints in the morning, gathered from St. Louis and other places.

On the 25th we reached Fort Kearney, where Livingston and Kinkade's train were encamped, and also Captain Lake's fifty.

From this Fort we have met, we may say, all the Mormon emigration, numbering about eight hundred wagons. They were generally in good health and spirits, though cholera, or, in other words, death, had penetrated their camps also. Brother Appleton Harmon believes that sixty-two were reported to him to have died; the names of many of them he has in his journal.

When we came to the camp of our brethren, we had an alphabetically-arranged list of our letters, which we read to the camps, and in a few minutes were able to hand them out, as they were also arranged and tied up alphabetically.

We were just in time to deliver to President Hyde his despatches and letters, at Hyde Park, on the evening of the 4th of July, and to accompany him to Mr. Brownings on the morning of the 5th, where his companions were waiting his arrival, and to bid him good bye, and wish him good luck on his mountain trip.

Now, Messrs. Editors, I have had but a couple of hours to sit down and comply with your requisition, but what I have written is in my own style. If you think it will do any good, be interesting to the Saints, or instructing to mankind, you can use it, and I will back it all up by signing my name under it all.

What has first come to my mind you have, and as to my heart, it is filled with good will and kindness towards my brethren of the Church of Jesus Christ of Latter-day Saints.

ROBERT CAMPBELL.

FROM THE PLAINS.

By a private letter, says the *St. Louis Republican*, of the 14th instant, which we have been favored with, through a Government express, we have received dates from Fort Laramie of July 25th, from which we make the following extracts:—

The gold diggers have all disappeared amongst the Black Hills, with the exception of now and then one, who makes his appearance, looking as if he were lost, or rather expected to be too late to his tea. The Mormons are now pushing along —one hundred wagons having passed to-day. There will be about eight hundred and fifty Mormon wagons that will go out this season to the Valley of the Salt Lake. They will average about four persons to the wagon.

The supply train for the post was expected in about five days, and the trains of Livingston and Kinkade, for the Salt Lakes were also expected in a few days.

Col. Sumner, with his detachment of fifty men, was to leave the Fort on the 26th, for the Arkansas, where he will meet the remainder of the command. From the above, we suppose the court martial, lately in session there, had got through and dissolved.

The vicinity of the Fort, on the night of the 24th, was visited with a violent storm, terrible even for that open and exposed country. The writer thinks old Noah's shower wasn't a patching to this so long as it lasted.

A postcript to this letter gives us gloomy accounts from the overland emigrants. It says:—

One or two men from Oregon reached here two days ago, and represented that the emigrants already begin to suffer greatly, chiefly for the want of provisions. A large number of their animals have died this side of the South Pass, and many of the emigrants are now on foot. The writer goes on to express the most gloomy apprehensions as to the condition of many of them in crossing the Sierra Nevada, and concludes with the remark that he expects to hear such accounts of their sufferings as will make all good Christians say their prayers. As the writer's means of knowing the condition of the emigrants were ample and intimate, we attach much importance to his expressions, and shall look forward with great solicitude for further intelligence.

LETTER FROM C. H. WHEELOCK.

[We would recommend to the notice of the Saints the following letter of Elder C. H. Wheelock, on the subject of emigrating, contrary to counsel. If the presidents of conferences or branches shall find any of the Saints taking any other course in their emigration than the one marked out by the authorities and published in the STAR, they are requested to withhold from them their letters of commendation and fellowship. The kingdom of God is a kingdom of order, whether in heaven or on earth; and those persons who disobey that order cannot prosper, but the hand of the Lord will be against them for evil.—ED.]

West Bromwich, September 7th, 1850.

Dear Brother Dallin,—Your letter of the 3rd instant has just reached me, and I am happy to learn that you and family are well, and also the Saints at Newport. May peace and blessings be continued to you all. I was not a little surprised to learn that brother Morston and family were to sail from Newport direct for New Orleans, on Sunday the 15th. I had not received the slightest intimation of any such arrangements until I received your letter this morning. It seemed the more astonishing to me, as they requested me, when I left, to make arrangements for them at Liverpool; but of course they have an undoubted right to go from Newport direct if they choose, and suffer the consequences, but as for my humble self, I am quite too much of a coward to venture out of the usual course, or counsel others to do so. I have not the most distant right to give counsel to any Saint to sail from any place other than the one now appointed by the authorities of the Church at Liverpool, even if their whole expense could be paid. I should not feel

authorised to do so until I had first obtained the sanction of the presidency at Liverpool. You will see by referring to one of the STARS, I think about one year back, that a few Saints took their own counsel, and sailed in a separate ship from the Saints. Their object was to save money by going cheaper, and no doubt avoid paying tithing. Their own account is, that they were three months on the passage, and very near being lost soul and body. They not only lost money by the arrangement, but they lost the society of the Saints, the Spirit of God, and came well nigh losing their lives. The ship referred to was the *Lord Ashburton*, I came out in her when she returned to this country. Now I wish you to say to brother Palfrey and others, that if they wish to go with brother Marston, they must do so on their own responsibility, and not from any counsel from me as their president. If brother Marston can help people to pay their passage that he has not been counselled to, he certainly is in a position to pay some tithing, and also some to the emigration fund, as he, with all who have it in their power, has been repeatedly couselled to do. I would much rather, if I had it in my power, pay brother Palfrey's fare to Liverpool, where he could go in the company of the Saints, than to see him and his family left, unprotected, among those that love not nor fear not God. In departing from counsel they are exposed to temptations without number, and very likely will be taken in a snare when they least expect it. There are very few, indeed, if any, who find the fold of the true shepherd, that follow the counsels of their own misguided wills. There is none, I think, feels a deeper interest in the speedy gathering of the Saints than myself; and none can well have a more ardent desire to be gone than myself: yet, I feel, that rather than risk the consequences of breaking counsel, I, with my family, and all over whom I have influence, would perish in Babylon, and wait till the voice of God, through the power of the resurrection, shall wake the nations underground. In conclusion let me say, that all the Saints that emigrate, over whom I preside or have any influence, will go the usual way, and as far as they are able pay their tithing; and all that do this will find peace and protection in every hour of peril, and finally receive an abundant entrance into the kingdom of our Lord Jesus Christ. That this may be the happy lot of all the Saints, I shall ever pray with sentiments of love to all. I am yours,

C. H. WHEELOCK.

A SONG TO ZION.

Rise, mighty Zion, and shine!
A temple of beauty thou 'lt be;
The Mount of Jehovah is thine,
His glory shall rise upon thee.
Upon thy celestial height,
Thy heroic sons I behold;
Unfurl'd to thy glorious light,
Their banners of purple and gold.

CHORUS.

Rise, mighty Zion, and shine!

We 'll come out of Babylon's clime
To thy city, where oft we have been,
And mounted thy summit sublime,
In visions, thou beautiful queen.
And, oh! what a ravishing sight,
The joy of thy children is He,
Messiah, transcendently bright,
The King, in his beauty, we 'll see.

CHORUS.

Rise, mighty Zion, and shine!

20, New Compton Street, Soho.

LOUISA BRADFORD.

LIST OF MONIES RECEIVED FROM THE 30TH AUGUST, TO THE 16TH SEPTEMBER, 1850.

	£	s	d
James Linforth	14	18	10
William Cartwright	3	0	0
James Walker	10	0	0
William West	17	0	0
James Lockitt	5	0	0
James Armitstead	8	0	0
Thomas Clarke	2	10	0
Henry Stalth	5	0	0
Carried forward	65	8	10

	£	s	d
Brought forward	65	8	10
George P. Waugh	5	0	0
Thomas Chamberlin	2	0	0
James Marsden	15	0	0
William Lamb	0	6	0
Henry Thomas	4	0	0
Richard Tilt (per A. Cordon)	14	0	0
John Gedsall	22	10	0
	128	4	10